

*A Theological* 83.  
LETTER  
OF  
ADVICE,

Presented to

Mr. *H O A D L Y*, K

With abundance of that

Modern sort of Humility,

For which his own

WRITINGS

Are REMARKABLE.

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L O N D O N:

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THE  
OFFICE

OF  
ADVICE

AND  
COUNSEL

FOR  
THE  
NATION

AND  
THE  
WORLD

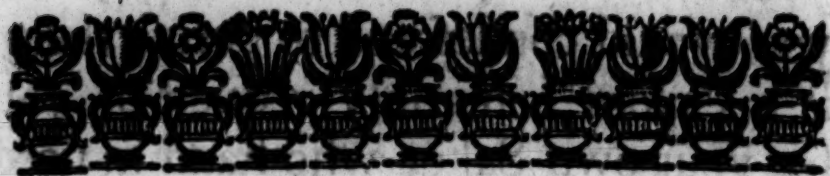


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A D V I C E,

Presented to  
Mr. *H O A D L Y*, &c.

*Reverend S I R,*

**Y**OU have been so famous for  
the Reprehension and Defiance  
of Superiours, ever since you  
first peep'd out into the World,  
that I presume, one of your Equals  
need make no Apology for offering to  
your terious Consideration, a few short  
Remarks and Instructions, design'd for

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your



your real Service and Advantage; that you would condescend to peruse them, is a Favour I humbly request of you for your own Sake, who stand in need of some honest and impartial Adviser. What Motives have engaged you in your late Bickerings about Government, is best known to yourself; but what Censures you have incurr'd thereby, perhaps you do not know so well as it is fit you should.

Many People, of all Ranks, who are hearty Friends to your Order, and no Enemies to your Person, speak of you, as a Man amazingly insolent, and pragmatical. Others tax you with Sauciness, and ill Manners; averring your Reflections to be an Arraignment of a much greater Person's Judgment than the Bishop's. A third sort say, you are craz'd, and could never have Courage enough to canvass such profound Points, as you have been familiar with, were your Reason cool, and your Brain undi-



undistemper'd. In short, your greatest Favourers agree in this, with the rest of Mankind, that you are a Man of Mettle ; but are ready to own likewise, that you have been dabbling beyond your Depth, and wish, you had spent that time in Theological Studies, which you have squander'd away in Political Squabbles, only to bring a Scandal upon yourself, and a Reflection on your Profession, and to set giddy People a meddling with old popular Schemes, new vampt up to serve some poor, sorry, despicable End, either of Revenge, Interest, or Vain-Glory. It were hard to believe all these Imputations well-grounded ; but I am afraid, there is too solid a Foundation for some of them which can neither be denied, nor vindicated.

The Method you take to screen your Reflections from much juster ones, is, by pretending a great Zeal for the Revolution ; and, he who does not own that a very happy Turn of Affairs,

(as I sincerely do) let him fall under Mr. *Hoadly's* Vengeance.

But, pray, Sir, cannot a Man be a true Friend to the Revolution, and believe it entirely justifiable, without subscribing the Articles of your democratical Creed? If not, hard would be the Fate of the most dutiful Subjects: You have, indeed, intimated the contrary; but have given no more Proof of it, than you have of your own being a Friend to any one Government in the World; which no Person, in a private Station, can be, who shall impertinently, and presumptuously, take upon him to settle the Rights of Princes, and Kingdoms, and Parliaments, and People, with that Procacity, and Peremptoriness you have done. It is not your Heartiness for the present Establishment, as you pretend, that lays you open to the many Censures you have, and are still like to undergo; it is your moving out of your proper Sphere,  
and

and Business, and engaging in Matters so much above you, that exposes you to Reproach, and (whatsoever other good Qualifications you may have) it will remain an eternal Brand of Infamy upon you, to have tamper'd with Things of so sublime a Nature, and so much out of the Verge of your Profession. A Clergyman, I own, is bound to preach up the Duties of Submission, and a legal Obedience to Authority, and, in order to it, let him speak what becomes him, in commendation of our present Settlement: But it is not the Business of a Divine (under Shelter of this Commission) to take the Licence of stating, and determining, in a Magisterial Way, the exact Boundaries, and Limits of his Prince's Prerogative, and the Peoples Liberty; when Obedience becomes necessary, and when Resistance is allowable; these are Topics fitter to be handled by the Sages of the Law, than by a Presbyter, (a young callow Presbyter) the Office of



whose Station will find work enough to exercise his Thoughts and Labours upon, without making such extravagant Excursions from his own proper Employment. But, suppose you had any justifiable Pretensions to interpose in these grand Points, (which a Priest of any Foresight, or Modesty, or Prudence, would no more meddle with, than with the Generalship of an Army) would any but an awkward Controvertist (not to say a turbulent Incendiary) be so rude, and ridiculous, as to rave about Resistance, Self-defence, the Encroachments of Governours, and the Securities of the People, &c. under a Reign so just, so happy, so mild, and, in all respects, so tender of every one's Right, and Property, as that we are now blessed with? When I set Pen to Paper, I did not design to start a Dispute with you about any of the Principles you have propagated, (though I think some of them as wild, and nonsensical, as *Lacy's* Enthusiastick Rap-

Raptures) my Intention was only to expostulate with you about the Rashness of your Adventure, and the Incongruity of it with your State, and Vocation; and this I again press you, to consider with that Humility and Modesty, that Shame and Repentance, which becomes you. Was Mr. *Hoadly* ordained to the Cure of Souls, or to be a Guardian of the State? There are those above him, who have a more legal Claim, and something fitter Talents to steer the Helm of Government, than he can pretend to. I am sure, he hath not the least Shadow of Right, or Authority, to set up for a Politician, and so positively to dictate to a Nation, in Matters of the highest Concernment. He may, in his own Conceit, be as sagacious as a Privy Counsellor; but, in the general Esteem of Mankind, hath forfeited all Title to common Discretion, by his late unaccountable and audacious Undertakings. Had you been educated

a Lawyer, and were able to cope with the greatest Oracle of the Profession, it had been a courageous Enterprize, to vent such Assertions about the very Fundamentals of Government, as (be they true, or false) none but the supreme Legislature have any Warrant to debate; and, therefore, who, or what is Mr. *Hoadly* (neither Lawyer, nor Senator, nor Grandee of *Great Britain*) that he should assume the Air of a Dictator in such Points?

That a Man of your Function (for Years and Experience, inferiour to the main Body of the Clergy) should once have the Face to insult a Convocation in Terms of the utmost Scorn and Defiance; should afterwards grapple with a Bishop for not chiming in with your Notions; stupidly forgetting, or impudently and premeditatedly affronting the Place where the Sermon was preach'd, and the honourable Stamp it bears, which ought to have struck you with



with some Awe, though there had been something amiss in it; and should, at last, (in the Plenitude of your own Power and Wisdom) erect a Standard of Government, proclaiming all who will not assent to it, Enemies to the Constitution : That a Man so meanly qualify'd for such lofty Enterprizes, should ever have the Forehead to engage in them, is a more astonishing Position than any you have exclaim'd against in his Lordship's Sermon; and it would have been look'd on as romantick and incredible, that Things of so strange a Nature could happen, had there not arose in this shining Age such a daring Genius as your own to evince the Possibility of it. What Good, or Hurt, as to the Publick, your Performances have done, is an Enquiry foreign to the Purposes of this Letter, which is not sent upon a disputatious Errand, but to remind you of a useful Truth, acknowledged by your greatest Favourers, *viz.* that you are not a Person cut out either  
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by Rank, Calling, or Education, for fixing the Boundaries of Dominion, or the precise Measures of Obedience ; and if you would, in some of your sedater Fitts, endeavour to imprint this Remark upon your Mind, you would soon be persuaded to give over these desperate Exploits, and divert the Stream of your Thoughts into another Channel, behaving yourself, for the future, like a Minister of the Gospel of Peace, with Candour to all Mankind, with Respect to Superiours in Church and State, and with Industry and Vigour in your Parochial Duties, equal, if possible, to that you have express'd in Matters absolutely foreign to your spiritual Character. Remember, I beseech you, that you are only Rector of a Parish, not a Ruler of Nations ; keep within your own Province ; endeavour, by your Preaching and Example, by your private Applications, and prudent Candour, to promote Piety and Vertue, and Devotion within the Territories

ritories of *St. Peter's Poor* ; but, leave the Secular Administration there, and in all other Places, in the Hands where Providence hath fix'd it, till you are legally summon'd for an Arbitrator in Politicks, and shall be made, by some authentick Commission, universal Umpire for settling the Balance of Power in *Great Britain*. When such a Task shall be assign'd you, then may you, with Assurance, turn Corrector of Bishops, and all other unfortunate Mortals, who are in Ignorance and Errour. In the mean time, you stand upon the same Level with the rest of the Clerical Tribe, and have as slender Pretensions to Infallibility, as other Rectors, Vicars and Curates. Disdain not, then, good Mr. *Hoadly*, to go with your Brethren, till you are farther advanc'd, in the old honest Track of Reverence for Crowns and Miters, and the diligent Exercise of Sacerdotal Duties ; to these let me advise you to dedicate the Main of your Faculties and Studies, and to be.



bewilder yourself no farther in the Labyrinths you have been hitherto tracing ; for when a Man is always upon the Ramble, he commonly brings himself, at last, into some inextricable Difficulties, which leave him little else to do, than to condemn his own Incoherence, when it is too late to retrieve the Inconvenience of it. You have a lawful Call to preach Faith and Repentance, with all other Moral and Evangelical Graces: But, from whence you receiv'd a Call to controul, and prescribe Rules to the State, no Man living hath Sagacity enough to discover.

Think not, great Sir, that the Strength of your Parts, or the Hardiness of your Brow, or your Oracular Way of vouching all your own Notions for incontestable Demonstrations, will blind the Eyes, or stun the Intellectuals of the Judicious and Modest part of Mankind, or gain their Approbation of your late Attempts; for they can never have a favourable  
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Opinion of any Divine, who shall raise such a Dust as you have done, about Matters that do not appertain to him. A Person of your deep Reading in Divinity, cannot but have met, some where, or other, in the Course of his Studies, with an Order given, by a considerable Writer, that every one should

*\* study to be quiet, and do his own Business ;* I hope,

*\* 1 Thess.  
iv. 11.*

in time, some of your Acquaintance, or Superiours, may prevail upon you to believe, that you are concern'd in the Direction ; and as soon as you shall have learned this short Lesson, I have the Charity to hope, that you will express some Remorse for your past Adventures, and that the World will be pester'd with no more Volumes of *Ben. Headly's* Politicks. Could you once bring your Mind into a peacable and right clerical Frame, your Prayers might be serviceable to a good Government ; your wrangling Pamphlets,  
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I am fatisfy'd, never will. That you  
may be heartily and speedily convinc'd  
of these things, which very nearly con-  
cern you, is the earnest Wish of

*Your sincere, though blunt Friend,*

**IGNOTUS.**

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**POST-**



# POSTSCRIPT.

**S**INCE the Writing this, I have  
 seen your Reply to the Bishop ;  
 by which I perceive, we are to be  
 favour'd with some farther Treatises  
 of Government ; how the Affairs  
 of your particular Church will be  
 managed in the mean time, I can-  
 not well guess ; for when a Preach-  
 er's Noddle is so full of Politicks six  
 days in the Week, one would think  
 he should have but little Divinity  
 to scatter among his Auditory on  
 the seventh. But, perhaps, most  
 of your Sermons are Lectures upon  
 the same Subject ; for, I find, you  
 took upon your Writings in this  
 Controversy, as a Piece of Casuisti-  
 cal

cal Theology ; People (as you insinuate) are full of Fears, and Doubts, and the Peace of their Consciences is concern'd in the Dispute ; and who so well qualify'd to quiet them, as the judicious Mr. *Hoadly* ? But, pray, Sir, do you mean the Consciences of the People in general, or those of your own Parishioners ? If the former, you have been abused in your Intelligence ; for, perhaps, there never was a more universal Quiet, and Tranquillity of Mind, than there is amongst all Orders of Men about the Revolution, the Succession in the Protestant Line, &c. in which the Nation (some few turbulent, pragmatical Intermeddlers, like yourself, only excepted) think themselves very happy, and hope to continue so for many Ages, by means of the present Establishment. But, if the Consciences of your own Flock be  
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those you mean, it is probable, your restless Temper hath made them uneasy; and, if you have not Art enough to conjure down, an Evil Spirit of your own raising at home; how senseless is it, to embroil the Nation in a Contest, that might have lain asleep till Doomsday, had not you been unfortunately infected with an incurable Itch of Scribbling? All that I can learn more from your Reply, (except what you have repeated forty times over before) is your Regret, or, at least, Fear, of being misrepresented at St. James's: Pity it is, so illustrious a Person should not be well known, and looked on there; but the Mischief is, that Impertinence and ill Manners seldom introduce Men to that Honour. You have a notable Way of representing all, who blame your Conduct, as Persons disaffected; how just the Im-



putation may be, as to one of your Opponents, is an Enquiry I am not concerned in ; but as to myself, I can assure you, with the utmost Integrity, that I am an entire Friend to our Settlement in Church and State, though an inveterate Enemy to your arrogant Undertakings ; for, it must, and always will, give infinite Scandal to every serious Christian, to see Clergymen dogmatizing in Politicks ; and, could any thing I have said, dissuade you from these Enterprizes, you would be more obliged to me for a seasonable Reprimand, than to those who clap you on the Back, and encourage you to persevere in your Folly.

If your repeated Protestations may be credited, it is a disinterested Concern for Truth, that makes you so frequently undertake your  
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darling Office of censuring Sermons; I would willingly believe the best I could; but, if a Man's Congruity of Principle with you, in other Matters, can check your Religious Fervours, and screen from your Reflections the most nauseous Piece of Pulpit-Flattery, and Latitude, that this Age hath produced, it is natural to conclude, that your Remarks in other Cases are not the Effect of pure Zeal. A Bishop cannot slip in a State-Point, nor a Dean express his Thoughts in an hasty Composure, without that Exactness, which he is Master of in his more elaborate Works, but you immediately take the Alarm, and the whole Nation must ring of the Inadvertency; but let another dignify'd Person, for whom you have a greater Esteem, smooth over Lewdness, and Carnality, and the most notorious Adulteries, with the gentle

the Appellation of Blemishes, and Frailties, and make Repentance almost as easy, as the greatest Sinners could wish it; and you (Good Man) can see no Harm in the Matter; you cover over the Miscarriage with a Veil of Silence and Respect. This Partiality will never convince the World, that you are contending for Truth. I have nothing farther to add, but only to recommend this friendly Paper to your serious Reflection, with an Assurance that I am

*Your very humble Servant.*



**F I N I S.**



